/1/

Chapter I. Origin, Distribution, and Population

101 162 Owing to the scarcity of historical records concerning the Miao of Hainan Island, while people have been aware that there are Li on Hainan Island, they knew nothing about the Miao there. The scarcity of historical records was due to the fact that the Miao are not natives 167 101 of Hainan. All the Miao now living on Hainan migrated from outside areas in recent times. What were these areas from which they migrated? There is a statement in Volume 20 of Ch'iung-chou Fu [113] Chih /Annals of Ch'iung-chow Prefecture/ published in the Tao-kuang period /1821-1850/:

"There are also the Miao-Li people of Tan-chou about 90 or 101 [161] more families living in ten villages; including men and women they number less than one thousand. They live in the vicinity of Feng-hsü t'ung* and are also subject to the administration of the Li Tsung

[104]

/* T'ung is the term used for a district inhabited by aboriginal tribes. — Ed./

[131] /the Li magistrate/ of the said Feng-hsü t'ung. By nature they are very submissive. Occasionally, they trade in the T'iao-nan market; 101 they have never caused any trouble. Previously in the Ming period 175 /1388-1644/ when the Li uprisings were suppressed in Lo-huo t'ung and when the walled city of Lo-an was being built, Miao troops of Kwangsi province were sent there as a garrison. They were then called nu-shou /"crossbowmen"/. Later they moved to Tan-chou, and the present Miao living there are their descendants."

They are also mentioned in Volume 13 of Kan-en Hsien Chih /Annals of Kan-en District/ published in the Republican period:

[181] "Within the area of Kan-en district, there are also several hundred families of the Miao-Li, who, in recent times, have increased prolifically and dispersed to various places. They are by nature very submissive and have never caused any trouble. Previously during the Ming period, when the two rebellious t'ungs—Lo-huo and Pao-yu—

/10 cont'd/

Ya-nan	5 to 6	Ch'en
San-wei	4	Shih
Mao-shih	8	P'an
Hsien-yün	8	Huang
Nan-shu	5	Liao
Ch'uang-wen	10	Kung
Erh-shu	5	- -
K'an-tsao	7	Shih
Fan-shih	7	P'an

/11/ According to what Mr. Yang Tsung-yao, employed by the Pao-t'ing district government, told me, there were Miao t'uan /groups/ (each t'uan comprises a certain number of villages) and villages in Pao-t'ing district, as follows:

Chia-tung T'uan
Ho-shui T'uan
Nan-mou T'uan
Chung-p'ing-tzŭ village
Peng-ling village
Kao-t'i village
Ta-p'ing village
Hsiao-mei village

The others in the other two districts, Lo-tung and Pai-sha, are now known.

What is the total Miao population in Hainan? At the present time there are no statistical data to contribute to our inquiry. As an alternative we shall attempt to find it by three different means. First, we shall attempt to trace the original number of Miao troops who were moved there from Kwangsi. Wang Tso states in his Record of the Suppression of the Li Uprisings /see above/ that "the central army was commanded by Lieutenant Colonel Ma Ch'eng, who ordered 10,000 of the han-ta troops and Lang-t'u soldiers of Kwangtung and Kwangsi to attack the central stronghold." In his Memorial Concerning the Suppression of the Li Uprisings, Cheng T'ing-ku also says:

/11 cont'd/

175 "If we advance our troops, we must transfer the Lang-mu and raise
161 Ta-shou troops, and thus have several tens of thousands for re-enforcements." If these "Han-ta troops," "Lang-t'u soldiers," and the "Lang-mu," the "Ta-shou," etc., all were Miao troops, or if Miao troops constituted a part of them, we may conclude that the Miao troops who were repeatedly moved there could not have numbered less /12/ than 10,000. Another important question is whether these Miao troops brought their women along with them, or whether it was only in a later period that they began to increase prolifically through marrying the women of other groups in the Hainan
175 area? This is a very interesting question worthy of study. It is, of
162 course, closely related to the physical type of the present Miao people, and it is also directly related to the question of the number of original Miao immigrants. As far as I know, even at the present
[582] time, marriage among the Miao is still limited to their own group. To marry members of other groups (such as the Chinese, Li, Ch'i, Hsiao, and others) is forbidden. Thus it is very probable that the Miao troops brought their women with them when they first came. There might have been an equal number of women accompanying
161 the original 10,000 Miao troops. Hence, the number of earliest Miao
175 immigrants would have been over 10,000 at the very least.

[27] Secondly, we shall examine the numbers recorded in the local annals. In the annals of Ch'iung-chou Prefecture, it is stated that the Miao in Tan-chou consisted of "about 90 families living in ten villages; including men and women they number less than a thousand." Since they numbered "less than a thousand," we may suppose that there were 500. An average village might consist of ten families of five members each. According to the same source, there were five Miao villages in Ch'iung-shan district. To use the same method of statistical averages for measurement, the five villages might have consisted of 50 families with 250 individuals. According to the annals of Kan-en district, there were "several hundred Miao families" in this particular district. Let us suppose that there were 500 families. Using the same method of calculation, there might have been 50 villages with a total population of 2,500, not counting those who

/12 cont'd/
161 lived in Yai-chou. For purposes of clarification we have made the
175 following table:

District	Number of Villages	Number of Villages	Total Population
Tan-chou	10	100	500
Ch'iung-shan Hsien	5	50	250
Kan-en Hsien	50	500	2,500
Yai-chou			

/13/ Thus we can deduce a total population of several thousand. The Miao population in other areas /of Hainan Island/ is not included.
[63] (During the Ch'ing period, Hainan Island was divided into three chou and ten hsien /two types of districts/. Of these, only two hsien, Wen-ch'ang and Hui-t'ung, were purely Chinese.)

[127] The third method is by examination of firsthand reports. According to the numbers furnished by Mr. Wang Fu-shou and Mr. Yang Tsung-yao, there are three Miao t'uan and 25 Miao villages within Pao-t'ing district. If we suppose that each t'uan consists of 30 villages (this is the average number in each t'uan in Pao-t'ing district), there should be 115 Miao villages in Pao-t'ing. If each village consists of ten families, there would be 1,150 families altogether. If each family has five members, the total Miao population in the Pao-t'ing area would be 5,750. If there are the same number of Miao in the other two districts, Lo-tung and Pai-sha, the total Miao population in Hainan at present would be three times the above number, or 17,250. (There is a statement on page 85 of the Hainan Tao Chih /Annals of Hainan Island/, edited by Chen Ming-shu and others:
241 "The Miao people like to live in the mountains. Usually they burn
311 the mountain to clear the land for cultivation; afterward they move away again. It seems that they live in no permanent place. In such places as the vicinity of Feng-hsü t'ung of Tan-chou, Nan-mo t'ung of Lo-hui, the vicinity of Ssu-ho in Ting-an /hsien/, the four villages

/13 cont'd/
241 311 of Lin-kao-fan, Ta-fan, Chen-chih-yüan, and Tung-men, and the valley of Mt. Ta-chi of Ling-shui, they clear the land for cultivation
161 by burning. The population is much smaller than that of the Li." This statement should be considered as a record of the geographical distribution of the Miao before the three Li districts in the Nan-hai area were set up.)

162 175 144 There is another question worthy of discussion in the study of the Miao population. It is whether the present Miao have kept a pure blood line. In other words, have they mingled with elements of other groups? From the point of view of marriage, it seems possible that the Miao have maintained a pure blood line, since Miao custom has forbidden intermarriage with other groups; but, in fact, this is not wholly the case. According to my knowledge, Lu Tsun-ying, the headman of the Miao village of Ang-chi in Ta-chi in Pao-t'ing
[597] district bought and adopted a Li child because he himself had reached old age without an heir. /14/ I was also told by Mr. Wang Fu-shou, who was the Miao headman in Pao-ch'a village, that in the very beginning there were only four Miao families—P'an, Shih, Li, and Teng. Only in a later period were other families added. He could not explain the reason. This statement, however, leads one to suppose that the other families were originally from other groups who later became Miao. With regard to Wang Fu-shou himself, some people told me that he was originally a Li who had later became a Miao. In short, it seems that there must have been some foreign elements mingled with the Miao people. This fact is indeed favorable for the growth of their population. But, on the other
162 175 144 hand, there were also some Miao people who became members of other groups, proof of which is to be found in a statement in the
178 family register of the Lin family:

"Sheng-kuei of the east field lived in a t'ung of the Li people and became a Li; having arrived in the mountain village, Sheng-ho-wang (?) married a Miao."

162 144 178 Furthermore, Lu Tsun-ying personally told me that he had some older and younger brothers /i.e. cousins/ of the same surname, who lived in the neighborhood of Chia-chi market of Ch'iung-tung

/13 cont/ /

*175 no temple at all. But the one most honored by the people is in
776 Ch'u-shan-yu." T'ien Wang was one of three brothers; the
[346] Bamboo King had three sons; the Bamboo King Temple is in
/14/ Ch'u Lin /Bamboo Grove/; and the most respected T'ien Wang temple is also in Ch'u-shan-ao /Bamboo Hill Cave/. Since there are these several similar points recorded, then the deductions reached in the Lu-ch'i Hsien Chih are not without basis.

*101 In the foregoing we deduce from the pronunciation and
*175 meaning of /ko/ qiong/17/, a name which the Hung Miao give themselves, that they are probably the descendants of the Bamboo King. Also, because the Hou Han Shu states that the Bamboo King set himself up as Marquis Yeh Lang, we deduce that the Bamboo King of the Han dynasty was probably the descendant of /the Marquis/ Yeh Lang toward the close of the Chou dynasty. At present data are inadequate, and we cannot say for certain. We shall have more to say when new data become available in the future.

/15/

CHAPTER TWO

THE GEOGRAPHICAL DISTRIBUTION OF THE MIAO

131 Today the Miao are scattered over the southwestern provinces of China and reach as far as the Indochinese peninsula, thus covering a very wide area of distribution. But the density
[161] of the Miao population varies with different areas, that in Kweichow being the greatest. Hence it can be considered the
173 center of the Miao, and even those now found in other areas
167 all claim to have migrated from Kweichow. For this reason Kweichow is generally considered to be the original home of the Miao. Ting Wen-chiang says that the old home of the
*[101] Miao is in eastern Kweichow and western Hunan. (1) But

/30 cont./

131 line of demarcation between the two natural regions. So today
648 the actual area of the Miao is northwest of the boundary wall,
limited to the La-erh plateau. Although the Miao area is not
[161] a barren wilderness, the area is small and densely populated,
[167] with a high birth rate leading to population pressure, which has led the Miao to invade the southeastern region. Therefore, whenever there is a Miao rebellion, the whole area /Illus. 7 on p. 31/ /32/ is occupied by them. The territorial limits designated by Yen Ju-yü as the Miao area is not entirely without reason. The Miao regard this area as their native land, and they seldom exceed its limits even in time of strife.

132 Climate.- Due to the lack of meteorological records the
[114] climate in the Miao area cannot be accurately described. The authors kept such records along the way during their travels, but they are the data of only a short period and do not represent the climatic conditions of the whole area. We observed that due to the difference in altitude the temperatures of two points within a short distance could be quite different. For instance, according to our record the temperature at Ya-pao-chai on June 10, 1933 at 1:00 P.M. registered 24.5° centigrade, but at So-li, Kan-ch'eng it registered 27° centigrade on June 13 at 1:00 P.M. Ya-pao-chai is situated on the plateau, 850
[361] kung ch'ih above sea level, and therefore is cooler, whereas So-li in the region of downstream river valleys, only 270 kung ch'ih above sea level, is hotter and damper. Formerly,
[164] before the opening of the Miao area, it was a malaria region. On the plateau young rice plants for transplanting have grown only to a height of about one ch'ih by mid-June, whereas in the low river valleys it has already grown to two ch'ih, apparently on account of the different climates. Regarding the climate in the four seasons, the Miao Fang-pei Lan in the "Feng-su K'ao /Study of Customs/" section has this to say: "The climate of the four seasons within the Miao area is different from China Proper. Thick fog frequently enshrouds the place, clearing slightly at noon. When the fog is thick, men and animals cannot see each other even face to face, and it is difficult to move

/55 cont./

243 and a drought, ensues, an event which is greatly feared by
312 the Miao. Every second and third month plowing ceases for
731 seven days, and harrowing is avoided in order to ward off a
784 drought. The period of taboo starts from the nineteenth day of the second month to the twenty-third day, and again, from the thirtieth day of the third month to the first and second day of the fourth month. According to Miao superstition any violation during the period of taboo would bring on the disaster of
[782] a drought. Only through prayer and repentance can it be
[688] avoided. The violators are required to provide chickens and pigs for the sorcerer who stands at the highest point of the slope to offer prayer and sacrifice (called the "sacrifice to the spirit of the high slope," see the later chapter, "Magic and Religion").
243 When terraced fields come up against floods, although it is
731 not like the lack of harvesting of seeds in a drought, still often the sudden rush of mountain streams bursts through the terraced fields and destroys the structure of the fields. Moreover stones and sand often pile up, which is difficult to repair at once. Sometimes, the field is reduced to a steep incline or a deep gulch beyond repair. So, the Miao people toil all year round:
731 in prosperous years they barely miss cold and starvation. In
648 case of disaster, they are unable to look after themselves: the
[432] weak sell their children in exchange for a measure of grain;
[858] the strong form gangs to plunder the countryside. When the
[570] authorities press too hard on these marauders, then widespread unrest often result. Thus goes the saying: "The Miao area has a small disturbance every five years, and a large disturbance every ten years." The reason is not that the Miao are by nature fond of trouble making, but that they are driven to take dangerous risks by the pressure of poverty /Illus. 27-31 appear
[161] on pp. 56-60./ /61/ under a condition of overpopulation in a limited area. Hitherto, each suppression of a Miao disturbance by the government brought about peace, but it lasted only a few years before the outbreak of new unrest. Former administrators did not understand that the cause of the Miao disturbances

[text continues on p.89]

361 which housed the wooden grain-cleaning machine, with the sleeping room of the grown daughter above, (2) the five-*chien* building containing living rooms and a stable for cows, (3) a pig-sty, and (4) a five-*chien* building containing kitchen and stables for water buffalo and ponies. A granary stood to the north of this with the cesspool beyond.

This map is of March 1, 1941. In the three years following changes were made. House 6 and granary west of House 24 were demolished. A part of House 8 was taken off and with the material the widow and her daughter put up a tiny building to the north of the court, consisting of one room roofed with planks set on somewhat haphazard and a still smaller one roofed with tile. The porch west of House 16 had a shack added to it and the family in House 14 kept a cow in it. The pig pen before House 31 was removed. The framework of a building to be erected south of House 7 blew down in a gale and was never set up again. The whole of House 3 was made into a stable, and the stable which had faced it was turned to face west and used as a house. Two new houses, one with mud walls and thatch roof, one with interwoven straw walls and thatch roof, were built beyond the extreme southeast of the village.

The space between houses and other buildings was occupied by house foundations used as threshing floors (fig. 13 *b-e*), stone courts, gardens, and stone paths, of which two followed a winding way from the pond to a stone highway east of the village and one was that which divided the village into two parts, Shang-sai and Hsia-sai.

161 Population. January 21, 1941, there were one hundred eighty-seven persons in the village. The total population did not vary much during the three years following, but there was a continual shifting due to births and deaths and moving back and forth between villages. When I returned to the village in February, 1942, the family in House 16 had

and other buildings. These sites are said to have an influence on the people.

161 moved to some place in Ting-fan Hsien, but during the year the son and his wife (their baby daughter had died) returned and lived for a time with his older brother in House 17. They then moved back into House 16. Later 164 another brother came to live with the brother in House 17 bringing his wife with him. The son of the young man in House 15 had died of dysentery during the summer and the second son died of the same disease during the

8: Graham,E-5 (1921-1936) 1937 AE5 Miao AE5

of Na Kw'a Tai Lo, meaning great and kindly teacher. It is my hope that this study will contribute to a better understanding of the Ch'uan Miao.

I. INTRODUCTION

South of Suifu in Szechwan Province, on the borders of Szechwan, Kweichow and Yunnan, the mountains rise to an altitude of from three to six thousand feet. There are many high peaks, precipices, perpendicular or overhanging cliffs, forests, waterfalls, natural bridges, and streams disappearing into the mountainsides and reappearing far away. While the roads between Chinese towns and villages are generally paved with stone slabs, many of the roads are narrow footpaths, sometimes steep and dangerous, winding up the mountainsides or through the fields and forests. This is the home of the Ch'uan Miao people.

This ethnic group, which is generally called a tribe, includes about one hundred and fifty thousand people. They are found as far north as Kunghsien 珙縣 and Ch'angning 長寧, about one hundred *li* east of Yung Ning 永寧, as far south as Ta Kuan 大關 in Yunnan Province, and as far west as Sui Chiang Hsien 綏江縣. In the same region is a much larger population of Chinese, for the Ch'uan Miao do not live in a territory by themselves but are interspersed among the Chinese people.

These people resemble the Chinese in having a light, olive-brown skin and very little hair on the face, but they differ from the Chinese in West China in being slightly shorter in statue and in having a less evident epichanthic fold or Mongolian slant to the eyes; there are greater physical differences between the Ch'uan Miao and the Lolos (Nosu) and Tibetans.

Below is given a very brief comparison of vocabularies. From Samuel R. Clarke[1] I have borrowed all, with two or three slight changes, except the Ch'uan Miao. The romanization is that of Clarke and as far as possible, I have made the romanization of the Ch'uan Miao words correspond for similar sounds. A comparison of the languages and of the social and religious customs, makes it evident that the Ch'uan Miao are a branch of the Miao-Yao Group and of the Mon-Khmer Family.[2]

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1. S. R. Clarke: Among the Tribes of South West China, pp. 307-315. Morgan and Scott, London, 1911.
2. H. R. Davies: Yunnan, pp. 331-347. Cambridge University Press, 1909.

10: Graham E-5 (1921-?)1954 AE5 Miao AE5

SONGS AND STORIES OF THE CH'UAN MIAO

By David Crockett Graham
(With 24 Plates)

I. INTRODUCTION

THE PEOPLE

101 The Ch'uan Miao are an ethnic group living on the borders of Szechwan, Kweichow, and Yunnan Provinces, western China. The country is very mountainous with numerous peaks rising 3,000 to 6,000 feet above sea level. There are many streams, forests, waterfalls, perpendicular or overhanging cliffs, natural caves and natural bridges, and deep holes or pits where the water disappears into the bowels of the earth. While the roads between the Chinese towns and villages are generally paved with stones, most of the roads are narrow footpaths up and down the steep mountainsides or through fields and forests.

[491] [161] It is estimated that the number of Ch'uan Miao people is about 150,000. In Szechwan Province, they are found as far north as Kung Hsien 珙縣 and Ch'ang Ning 長寧 and about 100 li east of Yung Ning 永寧. They extend a short distance into the northeastern tip of Kweichow, south in Yunnan as far as Ta Kuan 大關 and below Cheng Hsiung, and a short distance westward toward Hsü Kiang 敍江. They do not live in villages, towns, or cities but are interspersed among a much larger population of Chinese who live in the towns and cities and in many of the farmhouses.

[361] [145] These people resemble the Chinese in having light, olive-brown skin and little hair on their faces and bodies but differ from the Chinese in West China by being slightly shorter in stature and having a slightly less evident epicanthic fold to the eyes. There are greater physical differences between the Ch'uan Miao and the Lolos and Tibetans than between the Ch'uan Miao and the Chinese. A comparison of the languages and dialects and the social and religious customs makes it evident that the Ch'uan Miao are a branch of the Miao-yao group of the Mon-Khmer family.[1]

The word Ch'uan means river. It is apparently an abbreviation of the word Szechwan, which means four rivers, for Szechwan is the province of four rivers. The Szechwan people are called Ch'uan Jen 川人, and the Szechwan soldiers are called Ch'uan ping 川兵. It is evident that these people are called Ch'uan Miao because many of them live in Szechwan.

The word Miao means sons of the soil. It is written in Chinese with the grass character above the character meaning field. The name has often been indiscriminately applied to non-Chinese groups in China.

[1] Clarke, S. R., Among the tribes of Southwest China, pp. 307-315. Morgan and Scott, London, 1911; Davies, H. R., Yunnan, pp. 331-347. Cambridge University Press, 1909.

lk Yang, Beh & Morse D-5 (1936-1937) 1938
AE5 Miao AE5

121 114 the areas occupied by the Tibetans whom we would have examined, it was considered impracticable to attempt to secure the data during the summer of 1936. However, an expedition was made into a less active bandit-centre, viz., the Ch'uan Miao, and these blood-grouping data form the basis of this report. Dr. Morse is therefore deeply indebted to Dr. Gates for influencing him to secure these interesting and important anthropological data of blood-grouping.

635 *Brief Historical and Geographical Notes.*—Szechwan Province until recent years included the present province of Shikang and part of the province of Chin Hai; it is, however, still as large as Sweden and remains the largest, most populous, and most prolific in natural resources, of the provinces of China. Owing to the above factors, besides its isolation and relatively long periods of peace as compared with the rest of China, the province has been a magnet for ethnic groups for probably more than 4,000 years. It is an ancient centre of anthropological significance.[3] Up to and after the time of Christ the province was occupied by Pre-Chinese. The present aboriginal population may approximate 2,000,000 tribe folk, who by the pressure of the Chinese have been relegated to the fastnesses of the highlands and mountains of the province. One group (Noso) remains in great part independent of Chinese control. The main groups of aborigines were mentioned above.

101 161 167 There are several Miao tribes. The Ch'uan Miao probably number about 100,000, and their place of residence is in Southern Szechwan and Northern Kweichow. They are under the political control of the Chinese. All of the Miao tribes are presumably the modern remnants of the San Miao[3] whose original habitat, roughly speaking, was in the Lower Yangtse River Basin, being approximately the territory surrounding the Tung Ting Lake. They have been in their present location 2,000 or more years. A part of the San Miao were expelled to N. W. Kansuh, according to Ancient Chinese records; this, if true, means a probable or possible ancient racial mixture with the Chiang, Noso, Liao and other tribes.[3]

563 175 The Chinese population of Szechwan is not autochthonous, and is heterogeneous. Ancient

[3] W. R. Morse: *Ancient Historical Ethnic Groups of Szechwan Province*, 'Journ. W. China Border Research 'Society,' VIII.

[P. 66a]

[2 cont.]

101 175 Afterwards, due to increases in population, the Chinese began migrating southwestward to live side by side with the Miao-I. But Chinese maladministration, which alienated popular support, caused the Miao-I to become rebellious from time to time. [648] Even today, they remain a serious problem in the southwest. 000 So if we recognize the origin and history of the Miao and I, as well as their intimate relations with the Chinese, all being the same descendants of the Emperors Yen and Huang and belonging to the same racial stock, then today at the height of the war of resistance [the Sino-Japanese War] for the survival of the great Chinese nation, the Miao and I can take their rightful place among all the ethnic groups of China to march shoulder to shoulder to the battle front, to prosper and to perish together.

[3] 2) Population. The Miao and I who are distributed 131 over a large area in the southwest of China have a history of 161 several thousand years, and their joint population totals more than 20,000,000. Here the term southwest refers to Kweichow, Yunnan, Szechwan, Sikang, Hunan, Kwangsi and Kwangtung. In these provinces there are scattered the Miao and I tribes. Kweichow, being a "Man" territory in ancient times, is especially known as the headquarters of the Miao and I. Among the 82 hsien in Kweichow, the Miao-I are found in 60 hsien, in which they are extensively distributed. There are no accurate figures on the population of the Miao and I in Kweichow. According to the estimates of the Kweichow Provincial [Kuomintang] Party Headquarters more than one-third of the total population of Kweichow are Miao and I. But, according to the estimates of Tao Li-kung and Yang Wen-hsün in the Chung-wai ti-li ta-ch'üan [Complete Chinese and Foreign Geography], the Miao-I comprise three- fourths of the total population, the Chinese being only one-fourth.

161 The total population in Kweichow is about 11,216,400, of whom, according to the foregoing estimate, 8,412,300 would be Miao and I. But these two sets of figures are both exaggerated. According to my own estimate, about 40 percent of the population in Kweichow are Miao and I, so that they will be in the 000 neighborhood of 4,000,000. With such a large population in

[14 cont.]

to consolidate them, to advance their civilization, to improve their living conditions, to plan for their welfare and to alleviate their sufferings. The eighth article in the Declaration of the Fifth National Convention [15] says: "All political policies should be made for the welfare and in the interest of the local inhabitants." It is also hoped that our Miao-I compatriots will realize our mutual racial interest in the face of enemy aggression. Only by rising and resisting the enemy will we be able to ensure our ultimate freedom.

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[16]

General Conditions of the Short-Skirt Hê Miao in Kweichow

Wu Che-Lin

1. Introduction

101 131 The Miao-I people in Kweichow occupy at least forty percent of the total population of the province. Except in the area north of the Wu River, where the population is entirely Chinese, the Miao-I are in a great majority in all rural communities farther away from the cities and larger villages, in which the Chinese mostly congregate. But these 4,000,000 to 5,000,000 [161] Miao-I people are different in languages, customs and costumes as well as in cultural background. Therefore, their names (given them by the Chinese) total more than a hundred, such as the Ch'ing Miao, the Hê Miao, the Pê Miao, the Hung Miao, the Hua Miao, the Chang-ch'ün Miao, the Tuan-ch'ün Miao, the Ta-tieh Miao, the Ku-lan Miao, the Hua-ch'un Miao, the Chung-chia, the Sui-chia, the Tung-chia, the Ts'ai-chia, the Tung-chia, the Chi-tou, the Mu-lao, and so on. The Tuan-ch'ün

[16 cont.]

13| 10| Miao [short-skirt Miao] is a branch of the Hê Miao, distributed over a very extensive area in southeast Kweichow at Hsia-chiang, Yung-chiang, Chien-ho T'ai-kung, Tan-chiang, Pa-chai, Lu-shan and Ma-chiang. They total about 40,000 to [161] 50,000 people. Although they have among them more or less the same costumes, customs and language, their cultural levels vary to a large extent. The present article deals only with those Short-Skirt Hê Miao who are located in the region contiguous to Lu-shan, Ma-chiang, Pa-chai and Tan-chiang, and may not be representative of the entire group.

2. Costumes

[17] 10| 29| A common method to distinguish the various tribal groups among the Miao in Kweichow is by the style of their women's dresses, because the men's are generally similar to those of the Chinese farmers. The women's costumes, however, still retain their original native style. The so-called Ch'ing Miao [blue Miao], Hê Miao [black Miao], and Pê Miao [white Miao] are distinguished by the colors of their womenfolks' clothes, which are either predominantly blue, black, or white. The 29| Short-skirt Miao is one group of the Hê Miao, their women's clothes being uniformly black. They are called the Short-skirts because their skirts are shorter than those worn by the other groups. In fact, aside from the length of the skirt, the other parts of their costumes are quite different too. To describe, 302 we start from the head. First of all, they never use make-up, but their hair is always well-trimmed and shiny. They often [515] wash their hair by the river bank and afterwards apply tea-seed oil to give it a glossy finish. They comb their hair backwards first and leave a bang of about two to three inches falling down on the forehead in the shape of a small black umbrella. On the crown the hair is coiled up in a chignon and fastened by a small wooden comb three inches long, rather like the headgear of a Japanese woman.

12: Wu and Ch'en--37 E-5 (1939-41) 1942 (AE5 Miao AE5

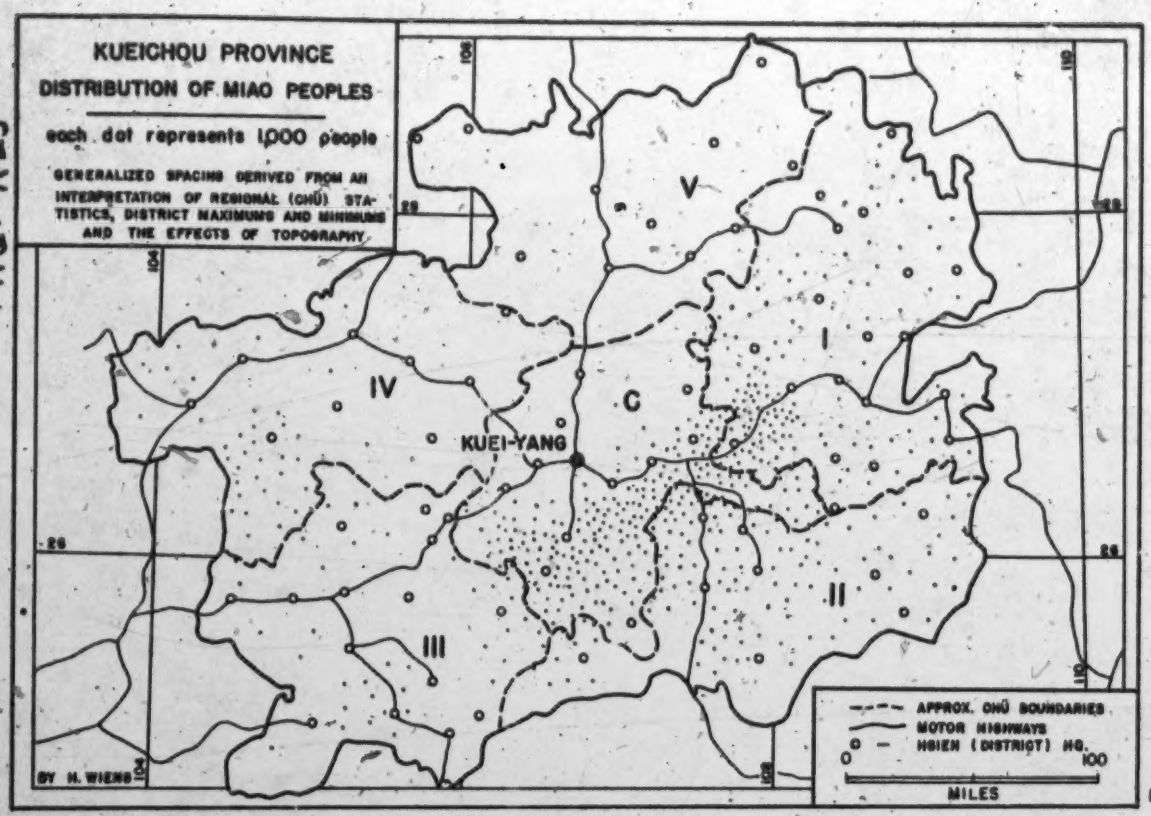
[30 cont.]

6. General Living Conditions

511 Due to limited space we cannot discuss all the phases of their living conditions. In sum, the Short-skirt Hê Miao are still passing through a phase of village economy. The necessities of life, except salt which is obtained from the Chinese, are all produced in the village. The area they occupy is quite fertile: Not long ago they produced a great deal of opium though they themselves are rarely addicted to it. They are, however, surrounded on four sides by the Chinese, and an extension of their cultivated acreage is therefore practically impossible. But their population has greatly increased in the course of centuries and in proportion the per family acreage under cultivation has greatly decreased. Although some few of them may be large landowners, the majority of the Hê Miao can maintain only the barest economic subsistence. Their continuous toil all year round yields merely a pittance, barely enough to ward off starvation. This kind of rigid economy [31] [161] together with the prevalence of smallpox increases the rate of mortality in recent years to such an extent that it follows closely the maximum birthrate, and thus manages to bring their population rate to a standstill: more people are being born, but more also are dying.

[212] They have no written language, their knowledge is limited, and their living standard is far below the standard of modern life. 648 Because of the backwardness of their civilization they are held in contempt by the Chinese. Due to repeated conflicts in the past between the Chinese and the Miao-I, a great deal of misunderstanding, suspicion and prejudice still exists between the two groups. Fortunately, there are no unified spoken language customs and habits among the various Miao-I groups, and so among their many millions of people there is yet no apparent consolidation of a minority group movement to oppose the 000 Chinese. If our government authorities can undertake the development of their educational standards on the one hand and the elimination of misunderstanding and racial prejudices on the

2: Wiens G-4 (no date) 1954 AF17 South China AF17 Miao AES



MAP 26

[P. 422]

M 161 S 162 102

[147] [Blank page in original text.]

[148] CHAPTER IV

THE "MÉO" GROUP

[149] CHAPTER IV

THE "MÉO" GROUP

101 13 The name "Méo" is applied to the peoples of a very characteristic type which inhabit the highest regions of Upper Tonkin.

The Chinese call the "Meo" "Miao-tseu," while often including them in the general designation of "Man" (rude barbarians).

In their dialects the "Méo" designate themselves by the name of "Mung."

In Tonkin, the various "Méo" tribes form a total of about [161] 40,000 individuals, of whom the densest groupings are located in the regions of Dongvan, of Pakha, and of Muongkhuong where they constitute the majority of the population.

Other relatively important settlements of "Méo" are also found towards Upper Laos.

167 [175] Like the other groups previously studied, the "Méo" have their origin in the mountainous regions of the south of China, from which they have been pushed back little by little towards the south by the Chinese pressure and expansion. There still exist in Yunnan and in Kweichow very important groupings of "Méo" whose numbers it has been impossible to estimate, even approximately. These groupings appear to have conserved a certain independence in the high valleys and mountains which form their habitat but continue to undergo the migratory movement which is pushing them towards the south.

131 167 175 The groupings which have settled in Tonkin, while following the various mountainous ridges, have little by little spread themselves the length of the north and northwest frontiers as far as the great Annamite chain of mountains. This movement of [150] migration has most often taken a peaceful form, but several cases of violent invasion are reported, notably in the region of Dong-van at the beginning of the nineteenth century and towards 1860.

Y 793 They know the legend of the flood which they end in a special manner: "The young sister married to her brother was sterile, and a spirit gave her eight beans so that by eating one bean each year she might have eight children. Overcome with happiness, she swallowed them all at once and was soon the mother of eight twins who were the founders of the eight Pa Teng families."

000 /128/ /A photograph entitled "Meo flutist" appears here. --Translator/

/129/

CHAPTER VII

THE MEO ETHNIC GROUP

Section 1

The Meo--Their Name--Their Origin and Immigrations. --Their Favorite Habitat

M 101 The Meo are called by the Annamese by the name Man Meo (wild cat). The first of these words is the one under which they mingle all the mountaineers, and the second is applied especially to those who dwell on the highest peaks and have the reputation of climbing like cats. It seems preferable to designate this ethnic group simply by the second word and exclude the first. It will be better to reserve the latter for the Yao in order to avoid confusion between these very different groups. The Chinese call them Miao tse and they call themselves Mong.

M 161 131 Their number may be estimated at 7 percent of the total population of the high region of Tonkin. The most important settlements where they live are located: 1) on the Chinese frontier between Dongvan and Quanba, between Pakha and Muongkhuong; 2) on the right bank of the Red River, between Nghialo, Van Bu and Tu Le; and finally, 3) on the Black River, to the north of Vau Yen.

M 175 167 131 They immigrated into Tonkin relatively recently. At first they migrated in two masses which invaded the Tonkinese mountains, throwing everything into disorder during their passage, one mass at the beginning of the nineteenth century, the other about 1845, at the time of the Tai Ping rebellion. Tribes coming down towards the south, family by family, following the crests of the mountains, have

/449 cont./

114 212 [175] mentions that Vicomte D'Ollone, on the basis of his voyages of exploration through unknown areas of China in the years 1906 to 1909, confirmed that the Meau not only had writing, but also written traditions. A writing peculiar to the Meau is also mentioned by another party (6), but these very general

6. Nan-chao, pp. 187 ff.

[173] remarks could not be verified. Other authors report that the Meau, according to their oral traditions, had had writing, to be sure, but had lost it. Such a tradition was not known to the Meau in Thailand visited by me. For the time being, I regard solely the statements of the older authors about the occasional use of Chinese characters as probable; the publications of D'Ollone were not available to me up to the time of publication of the present work.

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Chapter 30

Statistical and Demographic Data and Differences between the Various Meau and Akha Tribes

161 175 648 The history of the Meau shows that they were driven out of their original homeland and in places were completely destroyed. To be sure, this destruction was primarily an ethnic and not a biological death. Thus, it is certain that the southern Chinese have absorbed a considerable amount of Meau blood. In this case, however, the Meau have disappeared as an ethnic unit, so that their descendants do not in any way differ culturally from the Chinese.

161 Wherever the Meau were not destroyed by violent measures on the part of their neighbors, however, they have increased greatly and quickly, although, to be sure, epidemics and famines occasionally interrupted this rapid increase in population. At any rate the large number of offspring (an [163] [842] average of seven children per family in my area of work) and

/450 cont./

161 the lack of any birth control, given the possibility for development in a suitable climate, have shown themselves to be incomparably stronger than the limiting factors.

[163] [842]

Precise statements concerning the total number of the Meau living today or concerning that of the tribes cannot be made because precise figures are lacking and the estimates available show extremely contradictory results. A distinction must be made here between the Meau faithful to their tribal customs and the groups which have been assimilated by their neighbors. Although the latter are probably incomparably greater in number than the former, they must remain outside of my consideration on account of the lack of any means of dealing with them.

162 131 [167] [648] The largest, densest Meau groups by far are even today still found in China, and, to be sure, not only in Yunnan, the province from which in particular the groups that immigrated to Thailand came, /451/ but above all in Kweichow, Kwangsi, and Honan. These Meau tribes seem to have maintained considerable independence in relation to the Chinese even today. Von Eickstedt, for instance, on page 1 b of his manuscript for the Buschan Festschrift of 1933, reports: "Even now the Miao form the largest and most representative bulk of the so-called southern barbarians of China, in Kweichow still at least half of the population, and actually the only one in the mountains. Indeed, no one knows how many millions are involved, for the Miao do not appreciate it at all if one is too closely concerned about their affairs."

If one compares these statements with the rest of the literature, he can only agree with him. For example, according to Warry (1), who is regarded as an authority by Scott, the

1. Page 598.

Meau make up almost half of the population of Kweichow and are also very widespread in Kwangsi and the neighboring provinces. Betts (2), Edkins (3), and Jaeger (4) make similar

2. Pages 1 ff.

AKha AO4
Miao AE5

/458 cont./

A M ●161 Thus, in recapitulation, it can be said that the number of the Akha and Meau living today, as well as the actual demographic movement, lie completely in obscurity. The Akha, too, may represent a considerable contingent of population, but it can hardly be assumed that it is a matter of anywhere near as mighty a bulk of population as the Meau. From my own observations I can say that in the case of both tribes it is a matter of thoroughly healthy people. As a consequence A M [163] [165] of the average number of children, from eight to twelve among the Akha and seven among the Meau, a strong increase of the population is to be presumed, in spite of high infant mortality, wherever there are no limiting factors, such as sickness (see the chapter, "Medicine"), crop failure, warlike events, or special laws of the political rulers of the country, which, of course, decisively influence the natural increase. /Ills. 86-91 appear here on unnumbered pages./

/459/ Chapter 31

Talent, Knowledge, Character, Morality, and Manners

M 181 461 The Meau are a typical mountain people. They are by nature healthy, honest, sincere, not at all treacherous, and, above all, industrious. This is necessary in order to master the hard daily work that is to be done year in and year out. One seldom sees adults sit around idly. Among the Meau, whenever I summoned my informants for linguistic studies, they provided themselves beforehand with the necessary material for at least making string or rope during our conversations. They then worked mechanically while I conversed with them. These M 181 157 conversations and my observations of their daily life gave me a good opportunity to discover that the burden of everyday life had not made them morose. On the contrary, they are cheerful, merry, and, at the same time, very conscientious.